A LAMEN TATION

IN VVHICHE

IS SHEVVED

what Ruyne
and de=
ſtruction cometh of
ſeditious re=
bellyon.

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ANNO. M.D.XXXVI.

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IF STVDY HAD GOTEN me as moch eloquence, as true and vnfeyned loue of my countrey gyueth me cause to lament: thē durst I boldely say, that there is none so wycked, none so vnnaturall, none so farre vnder all the senses of humanitie, but I coude fully perswade hym, nothynge so moche to be eschewed, as sedition, none soo worthy all punyshement, as they whyche trayterously make of one nation two, of them that euen now were frendes, sodaynly to be vtter ennemies. But seing myn eloquence, whiche I muste nedes graunte to be very smalle, can not so serue me, as I desyre in so weighty a mattier, I wyll see what loue, sorowe, and pitie can do, whiche if they coulde as ernestly worke, as they be greatte in me, I wolde truste to make all honeste stomackes to deteste and abhorre sedicious traytours. Take awaye the commaundementes of god, destroye all the lawes of nature and of man, may not eyther the hygh commodyties, that come of mutuall concorde betwene all the kynges subiectes, and the kynges grace, or the excedynge damages, that ensue open sedition, kepe any honest harte, in mayntaynynge the one, and fleinge the other? But in so shamefull an act, why do I speke of honest hartes? For who is he, that can thynke him selfe to haue any veyne of an honeste man, that feareth not god, that loueth not his countrey, that obeyeth not his prince, that fynally dothe as moche as he can to pulle away na-

ture, honesty, and al good lawes? What is he that can say, he is an englyshe man, and that he careth not, though the welth of Englande be troden vnder the foote? A beast he is, a man he can neuer be iudged, that passeth but on his owne welth & plesure. Alas how vnworthy is he to be shaped after the fourme of a manne, howe vnmete to dwell amonge men, whiche seeth what foloweth sedition, and yet woll endeuour hym selfe to styre the quiette and obedient hartes of the people to sedition? He that with hym selfe ernestly ymagineth, howe moche bloode muste nedes be shedde, what a nomber muste nedes be slayne, howe many good townes shall be robbed and spoyled, howe many fermours, and honeste howseholders shall be vtterly vndone, howe many gentyll men for lacke of their rentes shalbe fayn to lay their landes to morgage, or vtterly to selle them away, howe many honeste women shall be defiled, howe many virgins rauished: He that setteth the blody feld before his eies, here legges, there heedes, these deadly wounded, those vtterly deed, is it possible, that any man can so cast of humanitie, so hate men, that he had leauer haue so many deed, as nedes must die in suche cruel diuision, than to haue them aliue & his frendes? If our mooste gratious prince, god saue his lyfe, and theyrs that so wyshe, had giuen you some great occasiou, to haue gone from hym: yet to go agaynst hym and his trewe subiectes, good cause you can haue none. Howe can ye saye, you fyghte in a good cause, which in one acte offende so many

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of goddis commandementes? who is he that ve-
ry nature hath not taught, to be obeysaunt to his
soueraygne lorde the kynge? Peter, Paule, Christ,
fynally all say, that say well, Obeye thy prince. I
am sory, that Turkes hethen creatures, men casse
away, if Trouthe say truthe, I am sory that they
shoulde so farre excelle vs, in a thynge that onely
perteyneth vnto vs, and lytell or nothing to them,
Obedience is the badge of a trewe christen man.
And be not we ashamed, that the Turke shal sende
for the greattest mans heed in his countreye, and
byd hym leaue the body at home, and fynde theym
here in this so vnreasonable a requeste obediente:
and are we not ashamed, that we beinge demaun-
ded a lyttell money, to come with clubbes, bylles,
and bowes, to oppresse hym, in whose defence we
ought all to shede our beste blode. Loke howe Da-
uyd, whiche was chosen of god to succede Saul
kynge of Israel, trembleth, howe sory he is, that
he had cut a pece of Sauls garment, whiche nowe
ful of iniquitie sought al the wayes that he coude,
to kyll Dauid. Loke vpon the circumstances, Da
uids harte was innocent, pure, and cleane, whiche
dyd cutte his vesture for none other intente, but to
shewe his fidelitie vnto hym: and to declare, that
he had opportunitie, and myght haue slayne Saul,
if he had lysted so to do. There was no denne soo
derke, no rocke so vnclymable, no mountayne so
hygh, but kyng Saul wold vp to it, and seke the
dethe of Dauid. In other tyme Saul was a slepe
in his tente, Dauyd commeth in, he myght haue

kylled hym: what dothe he? nothynge but take away a spere that was at his heed, and a vessell of water, whiche stode besyde hym. This is the texte. Dauid cut the typpe of the skirte of Sauls cloke, and by and by he repented hym, that he had cutte the kynges vesture, and began to crye, Our lorde be mercyfull vnto me, that I do no suche thing to my soueraygne lorde: Our lorde kepe me, that I neuer lay handes on hym, bycause god hath anoynted hym. What is he that canne extende his hande towarde a kynge, and be innocent? Rede farther. Thou shalt se, that he which sayd he kylled Saul, and brought the crowne vnto Dauid, was slayne by Dauids commaundement. Yet here is more to be marked. Saul felle on his owne swerde, and wolde in any case be deed. After this came the son of Amalachites, and feyned, that he had holpe the kynge to dye, layinge for his excuse the kynge was halfe deade and more before, and desyred hym to ryd hym out of his peyne. Not withstandyng Dauid thought hym worthy to dye, which layd no violent handes vppon he kynge, but holpe a kynge to dye. And whan Dauid harde that Saul was deade, what lamentation maketh he? how renteth he is vestures? howe fasteth he, and causeth al his to faste frome morynynge to nyghte? And doo we thynke theym not worthye mooste cruelle deathe, that thus haynouslye robbe and spoyle the kynges trewe subiectes, and farther mooste bloodely bent ayenst his hyghnes, comme with a huge and a riottous army agaynst his capitaynes, to the di-

ſtruction of his lawes and common welth? Alas what vnkyndnes may ſo kynde and ſo louynge a prince recken in theſe traytours, for whoſe ſakes and ſauegarde of lyues, I dare well ſay, his grace wolde haue ſhedde his bloudde? what vnnatural hartes? That they ſhulde for none or ſmalle cauſe runne into ſuche outragious malyce ageynſte his grace, and foolyſhely pretende to hate them onely, whiche his highnes beſte loueth? and nedes muſte beſte loue, as longe as ſuche their vertues, qualities, fidelitie ſo compelleth his grace to do. Who can iuſtely blame hym for makynge theim greate, that in dede haue al thoſe thinges, which at the begynnynge of nobilitie only made them noble? But what meruayle if ſuche vile & abhominable traytours, highly hate all thoſe, in whome vertue ſhyneth, whiche in dede can promote none but ſuche as honeſtie gyueth reputation vnto? It farre paſſeth Coblers crafte to diſcuſſe, what lordes, what byſhops, what counſaylours, what actes ſtatutes and lawes are mooſte mete for a common welthe, and whoſe iudgement ſhuld be beſte or worſt, concernynge matters of relygion? Good lorde, is it poſſible that ſuche a nombre of men, ſhulde caſte theim ſelfe away, there where a Cobler ſhalbe coſted a capitayne? If England coude ſpeake, might it not ſay thus? I am one, why doo you make me twayne? Ye are all myne, howe canne any of you, where none ought ſo to do, ſeke the diſtruction of me, my mooſte noble and prudente prynce kynge HENRY the, VIII, and his trewe ſubiectes? It

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is a shrewde hande that scratcheth out the eyen, a shrewde fote, that for his saute putteth the necke in ieoperdy. Lyncolneshire thou art a mēbre of myn, I thought if nede had ben, if myne ennemies had infested me, to haue founde helpe and succour at thy hand: and thou thus traiterously settest vpon me? whan meate, whiche shulde kepe the body lusty, sleeth, what meruayle if hungre kylle many a one? If thy weapon, whiche shoulde defende the, fyght ayenst the, what wonder to see an other mās dagger busy with thy bosome? If Lyncolneshyre seke to distroye Englande, what wonder is hit, yf Fraunce and Scotlande sometime haue soughte to offende me? Alas who canne blame me, if I be woo, whiche fynde none (I thanke the prudence of my prynce and his counsayllours) that seeketh my sorowe, but suche as I haue to longe nourysshed and pampered vp. Lyncolnshire I toke the for my frende, so dyd the kynge also, and I truste he woll do ageyne, if thou pourged of these traytours, hereafter do as thou shalt wyshe thou haddest nowe done. Thus Englande myght say, and moche more, whlch I wyl say for her. If the feare of god, the loue of the common welth, and loyall obeysance to our moost gratious prince, had moued the reste of his subiectes no more thanne they dyd you, myght not we haue feared, least it shuld haue chanced vnto vs, as it dyd to them that came of the serpentes tethe? The fable is not longe, nother feyned without good cause. Cadmus by the consent of the poetis, kylled a great serpent, whose

tethe

teth he was commaunded to sowe in the ground, of the which sodeynely arose harneist men, a rowe on the one syde, an nother on the other, whiche streight fell to gether by the eares, in soo moche that they were almooste deed, er they were fullye bozne. The poetes wolde declare, that where as is dissention, bothe the parties go to wracke. But what nedeth me to vse a fable, whan I maye confirme this thynge with so many histories? Fyrste what brought downe the grekes? or to begynne somewhat farther, what was the cause that some tyme the Lacedemoniens were vnder the Atheniens, sometyme contrarye? Loke the histories, you shall euermoze foz the most parte fynde, that neuer great realme oz common welth hath ben distroyed without sedition at home. Dissention dissention, hath bene the ruyne, the venome, the poyson of all great estates. In so moche that the discozde of capitaynes onely, ofte tymes put the grekes to moche calamitie. How oft was Athens vered by reason of the pziuate hatrede betwyxte Aristides and Themistocles, Cimon and Pericles, Nicias and Alcibiades their capitaynes? Surely the diuision of Grece, that is to saye, the Lacedemonyens ageynste the Atheniens, the Cozinthians and Thebans indifferent, frende to nere nother, made the Romayns lozdes of Grece. Nowe what brought downe the Romayns, which were conquerours of al the hole wozld wel nygh? Doth not Sylla, Marius, Cinna, Pompeius, and Cesar seditious cittisins make almost the ende of the reigne of the Ro-

maynes? You se in other landes sedition hath ben euermore the bringer in of al sorowe and mischief. Hath sedition doone no hurte in Englande? haue we hadde no experience before nowe? I wolde we had not, howe be it I truste the kynges grace will so prudently and gratiously order this, that here after Englande shall haue lytel feare of insurrections. Is there any in Englande, that hathe not harde of Palme sonday filde, Blacke hethe felde, and many other, whiche bycause they are almoste forgoten, I wold no body shuld at any time speke of theym? I am of Platos mynde, I wolde haue no histories to make mention of theym, that haue fought ayenste their countrey. I wolde no sedition shulde be wrytten of, no nor spoken of, I wold haue men beleue, that there was neuer none so vnnatural, as to ryse ayenst his prince and countrey. But seinge it is to farre past, and the hurt to gret, to be so soone forgotten, lette vs take in all thynges some fruite. For what is so yuell, but somme good commeth of it? These two feldes, how many wydowes made they, howe many fatherles chylderne, what bloode they coste vs, fewe be but they knowe. I lette passe howe all that euer came into Englande, to infeste vs, neuer dyd hurte, excepte we were diuided. Julius Cesar, the best capitayne that euer the Romaynes hadde, and peraduenture that euer was, at his fyrste settynge vpon vs, dyd no man hurte but hym selfe. I praye you see what opinion he hadde of vs. Rede Paulus Orosius. where at the fyrst he came but with. lxxx. shyppes, at his

at his retourninge he came with no lesse than syxe hũdred shippes, furnished with piked souldiours. And as Cesar hym selfe writeth, Mandubratius, sonne of the kynge of London, called Imanuentius, stale out of Englande and folowed hym, beinge than at variance with Cassiuelaunus kynge of Kent: And so Cesar cam in holpen by this sedition. O cruel sedition, O venomus hatred, O vnlucky debate, O pernitious dissention, O spiteful rancour, O blynde & euer hurtfull enuy, O seldom wel endyng malice, why dost thou in one houre oft tymes marre moze, than in an hũdzed yeres can be restored agayn? What foly, what madnes is this, to make an hole in the shyppe that thou saylest in? what wylful frowardnes is this, to lese both thyn eyes, that thyn ennemie may lese one? I pzay god the Cobbler be chief captayne. I pzay god there be no polshozne pedlers, I had almost called them by their name, that put the Cobbler out of his roume. Who wil think, but it was gret pitie to put out suche good religio⁹ mẽ, ẏ now haue turned their coules in to iackes, their pozteslis & beadis into billes, bowes, & twenty other pzaty thynges, and comme nowe harneist into the feld, ayenst god, their king, and bothe their lawes? Is it not verye lyke, that they liued vertuously in their cloisters, where they myght do al mischiefe, and no man see them, whiche now in the face of the wozlde are not ashamed to be the syngleaders of these traytorous rebelles? Is it nat pitie that these shulde lacke, whiche wyll sooner vndo (as farre as they may) an hole coun- In halter.

trey, thã not haue for their harlottes as they haue had in tyme past: Theyr pope, their puppet, their idole, their romayn god wyll not out of their hartis. They can not abyde scripture to com in place, and beare the rule of religion, as it was wont, and euer ought to do. But god shal fyght for the kinge in this behalfe: vnto whom for the settynge out of his moste holy worde, I dare boldly saye, god is more bound, if god may be bound to man, than he is to al the prestes, monkes, friers, cardinals, and popes that haue ben this fyue hundred yeres. It was no lesse than a lerned kynges act, to sende the popes bulles into their owne pastu:es. To make of a pope a byshop, whiche is in dede as well both as one, well sought, nouther of bothe: It was a princis dede to dryue out him, ayenste whose abusions no man coude open his mouth, peyn of losse of goodes, lyfe, and honeste fame, thanke be to their tyrannous decrees, and abomynable lawes, whiche I might calle lustis, but that I am vnderstande well ynoughe. He is gone, but to many of his lyuerey tarieth styll. I dare say, if it be proued this sedition to come of them, they wyll not tarye euer. I speake neuer ayenste the good, bycause I knowe not where they dwelle. This I knowe well, the kynges grace for a fewe good, hath suffered an abhomynable sorte of the yuelle raygne to longe. But I wyll retourne to my purpose. If the kynge shulde aske you, as somtyme the Romayne ambassadours asked theirs, why they had lefte the Senatours, and were so seditiously departed!

Haue

haue you any more to say, than they had? Naye, you haue moche lesse. For they lacked noo matter to haue layed for theym, but they lacked a man to vtter it. I pray you, what can you say, if the kynges grace laye but vnkyndenes to you, where the lawe condempneth you of treson? I am sure in so great a cryme, there muste nedes be some greatte occasion. Lyncolneshire bryngeforth your Cobbler, what can you lay for your excuse? Howe can you say, it is lawful, nay that it is not most abhominable, thus traiterously to inuade, robbe, spoile, & kyl the true subiectis of your most gratious & louyng prince? Will you lay the putting down of abbeys for you? First why may not the kynges grace by the counsail of the lordes spiritual and temporall, and the commons assembled to gither in parliament (of the which many are among your tout) do that, that all these, and the better parte of you, than thought best to be done? And what cruel and blynde malyce is this, to lay in one or two mennes neckes, as yuell done, that, whiche was thoughte by the hole counsayle and consent of the thre estates of Englande, to be moste to the honour of god, dyscharge of the kynge, and weale of this his realme and subiectes of the same? What an inconstancie reygneth in fooles? Howe longe haue you cried, monkes, prieftes haue to moch? Howe long haue we al praied, god sende the kynge such counsaile, that one daye he maye see goodes that were yuell spente, tourned into a better vse? Howe can he tourne them into better vse, except he fyrste take

them

them awaye from these, that you your owne selfe by act of parlyament publyshed, to haue ben mis-vsed and spent in the mayntenaunce of vyces and oppressynge of vertues. Fyrste you wolde in any case, that the abbeys shulde downe, that the spiritualtie shoulde haue lesse. So in dede these spirituall traytours, that are in harneys ayenste theyr countrey, call theym selfe, whiche haue none other spirite, than their father the dyuelle hath inspired into them. If these be spirituall, put a coule on Catilins backe, is not he than a religious mõke, and a good spirituall man? If these be religious and spirituall men, whiche doo all that they can to distroy bothe the lawes of god and of man, to bryng this realme in desolation, why maye not Jacke Cade, Jacke Strawe, Wyll wawe, wat Tyler, Jacke Shepeherde, Tomme Myllar, and Hob Carter, a barbour sent for, be shorne into religion? If they be spirituall, that consume the day eyther in ydelnes, or in an other thynge worse then that, sowynge sede in other mens forowes, whom shall we call carnall? It were not honest to vtter al that the vysitours in their inquysitions bryng home, that these holy hooded religious haue theym selfe confessed, and confirmed with the subscription of theyr owne handes. What thynges can they be ashamed of, that confesse suche crimes, as no honest man can well reherse, nor good man abyde to here? They shall pardone my shamefastnes, I am content that I lacke boldnes to wryte that which they are not ashamed to do. They haue fautes inowe,

though

thoughe I lay not this to theyr charge. They nede none to accuse them, except they chaunge their apparayle. The worlde hath spyed theym: I wolde scarce beleue, that men coude teche nature a newe waye, excepte it hadde ben proued to their teethe, and vttered by theyr owne selfes. They that be lerned, knowe what I meane, and what they are. Paule layd the same faut to the Romayns. They that be vnlerned wyl moche meruayle, except they haue ben brought vppe with monkes and friers, howe yonge nouyces maye stand in stede of yong wyues. I haue sayd ynough. It stynketh to sore, to de sturred to moche. Is it possible, that menne shulde meruayle, such to be put out of theyr houses, and not sooner wonder, that they be not raked in the coles? I wol not agrauate thynges. I am glad that they haue greatter cause to say, that the kynges grace sheweth mercy, out of his place, thā to thynke them selfe hardely delte withall, whiche lese but theyr dwellynge places, where they ought to lese theyr lyues. The ciuile lawe puttethe suche not out of theyr house, but with the swerd putteth them to deth. And howe strayte the acte of the parlyament is, they shulde haue founde, if it had ben put in execution. If the kynges grace had done as the lawe wolde, and not as his most gracious nature prouoketh hym, coude any man haue sayde, such detestable vices to deserue lesse punishment. The kynges grace foloweth suche processe as god doth vse lyghtly for the moste parte. God doth not punysshe all, that are synners, nother the kynge Rom. 1.

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hath punished all monkes, all be not put downe, that bothe the lawe, and the iudgemente of good men, thynke vnworthy to stande, but such, which had neyther preyse of good lyfe, nor of hospitalitie before they were suppresse. Wherfore I canne not thynke, that the puttinge downe of abbeyes, that is to saye, the puttinge away of maynteyned lecherie, buggery, and hypocrisie, shuld be the cause of this rebellious insurrection. There was some other wylde worme, that wolde not suffre madde braynes to be at rest. You wolde fayne, and haue sought to fynde some honest colour to shadowe your execrable and moste cruell intended robbery, spoylynges, rauyshementes, burnynges, exilyng of all honest and quiete persones, and settynge vp of theues, murderers, and manquellers. Thynke you that wyse men, whiche haue sene by all histories, the ende of suche seditious traytours, do not well espie, what all your intent was? What shuld other shyres loke to fynde atte theyr handes, that haue fyrste vndone and distroyed their owne? Whom wolde they haue spared to robbe, spoyle, or kylle, if they had brought their pourpose to passe, that nowe robbe and slee, whan they are assured that they canne no whyle continue, neyther coude haue contynewed soo longe, but that the kynges goodnes gaue them this space both to aknowlege theyr hyghe and detestable faute, and to declare vnto all his subiectes, howe loth he is to shede the bloode of them, that ought to loue his grace beste, nexte vnto god. I am glad and sorye, that you haue

no better

no better excuse, than eyther you haue made, or any other for you. Gladde that all menne, whiche haue iugement, shall thynke you to haue done, as people is wonte to do, that is, wonderful fondly, & without any grounde. Sory that you shoulde be soo madde, none occasion gyuen you, to put your selfe to suche rebuke, shame, and confusion. It is to folyshe, that ye laye for you, that for the payement of a shyllyng in the pounde, you wolde sette all Englande by the eares. Howe canne he be lesse worthy to dye, then they that most deserue it, which had leauer see all Englande distroyed, than parte from. x. or. xx. s. that was before freely and beneuolently gyuen and graunted of your selues?

We coude fynde in our hartes at the requeste of a sedicious pope, called Urban, to part from. xxb. hundred thousande frankes at one tyme, whiche amounteth aboue. xii. hundred thousande crownes of the sonne, to aide and strengthe hym ayenst an other Romayne byshoppe, called Clement, that challenged the Papacy, and neuer grudged at the matter: And nowe for the vrgent busynesses, and moste nedefull affaires, as to the suppressynge of the rebelles and other ennemies, that rose vppe in the kynges lande of Irelande, whiche busynesse, as it was than thought by all the wyse menne of this realme, and as in dede we nowe haue proued, coulde not be redressed and welle fynysshed, without excedynge charges, besyde the greate expenses, that his grace is at, vpon many thynges, that we knowe, whiche knowe but lyttell, as vp-

Loke in Froissart the fyrste parte of his Cronycle the 428. chapyter.

pon the hauen at Douer, the bulwarkes foꝛtresses and buyldynges made foꝛ the munition and defence of his towne of Calyce, of Berwyke, and of other fronters that are so hyghelye beneficiall foꝛ the common weale of this his realme, not onelye in his gracis tyme, but many yeres after. Nowe I say, foꝛ all these highe and weyghtye causes, and many other that I reken not, whiche his grace is at onely foꝛ our pꝛofite, quiete, reste, and peace, we wyll not departe from so small a somme, that was (I say agayne) so freely graunted vnto hym. Euery man was not charged herevnto, but suche as all the wyse men of the realme thought, myght easily beare it. He that sayth his substaunce is lesse woꝛth than .xx. li. payeth neuer a peny. Alas what a detestable mynde is this, to wyll sooner .x. oꝛ .xx. thousande to be slayne, than to departe from .x. oꝛ .xx. s? Is there any honeste mannes arme, but it wolde fyghte alone, if it were cutte of, ayenst suche pestilent and trayterous mankyllers? Is there any man so naked, but he shal thinke him self twise armed, that commeth to fyght in suche a cause, and ayenst suche rebelles? Is there any that thynketh he can better bestowe his best bloode, than vppon suche murderers? you say, we haue bene ruled to moche. There is a pꝛety fable, whiche Plutarche dothe recite. There was a serpent, whose tayle beganne to stryue with the heed. The tayll sayde, Heed, so it is, I haue folowed a great whyle, me semeth reason, that thou shouldest folowe an nother whyle. The foolyshe heed graunted the tayle to be obey-

obedient, and folowed hym. To be ſhort, the taſle made capitayne and ruler of the heed, nowe buſteleth forth, oft tymes knockynge hym ſelfe ayenſt ſtones, prickynge him ſelfe with thornes, and alſo bryngyng the heed euermore in peril and daunger to be ſpylte. Shulde it not be meche worſe, if the kynges grace ſhoulde here ſuiters, that comme in harneys, and beynge heed, applye to theyr requeſtis, that ſeke nothynge but diſſention, ſhedyng of bloude, and ruyne of the hole realme? The kynges grace woll, as his true ſubiectes truſte, ſo order this matter, that here after the tayle ſhall be contente to do as the heed ſhall commaunde. The kynge and this his realme, ſhulde be to fortunate, if theſe rude countreyes knewe, as well as the noble and faythefull citie of London, and other cyuyle placis of Englande do, howe moche they be bounde to loue and trewely ſerue kynge HENRY the. VIII. For what act ſens Chriſtes departure was more to be commended, than this exaumple, that our mooſte gracions pryncc hath gyuen vnto all foreyn princis, that is, nothynge to apperteyne more to a kynges office, then to redreſſe thynges of religyon, to putte downe hypocriſye, and to reſtore honeſtie to her place agayne? What coude be imagen more godly, than the appoſitions, whiche are nowe in hande, for to knowe who be ſhepeherdes, and who be wolues, Who be able to teche, and who be yet to lerne? What commendacyon can be ſoo great, but it ſhall ſeeme farre to ſmalle, gyuen to a pryncc, that taketh ſuche care, to ſee re-

lygyon restored, his people nowe welle taughte, whiche so longe hath ben deluded? Sory I must nedes be, to se monkes, friers, and priestes, whyche so longe stode doubtynge, whether they myght aknowlege our soueraygne lorde the kynge to be theyr heed, soo without any staggerynge, to haue made a Cobbler their heed. Sory I am to se, that suche seditious traytours shulde cumber so honest a purpose, so godly an intent. Howe be it I trust, theyr cumbrynge of it, shall sette it moche moore forthe, than though they had endeuoured theym selfe, with all redynesse, to sette it forwarde. Thus god whan hym lusteth, canne make his ennemyes fyght for hym, whan they thynke mooste to fyght ayenste hym. I doubte not, but they shall moche encreace the kynges honour, whyche haue doone and yet do, all that theyr myght may, to haue dyshonoured hym. What greatter prouffe coude his grace haue had of his nobles, true and loyal people, than in suche occasyon to haue shewed theym selfe so kaythfull, so trusty, so wyllynge, and so obeysaunte? What wolde they doo, yf straungers camme, whiche ayenste their owne were soo redy? I saye more, the kynge is moche bounde to these traytours, that haue soo assured his grace of his subiectes beneuolence towarde hym. Wherfore moste noble dukes, erles, lordes, with all the nobilitie, doubte you nothynge, but you haue done seruice to a prince, that bothe dothe consyder your hartes, and wyll hyghely recompence your kaythfull peynes. Howe be it what greatter reward can

there

there be of fidelitie, than the ioye, that an honeste harte receyueth of his faythefulle doynge? All be it these traytours haue done moche hurt, yet surely they haue done the nobles of Englande hyghe seruyce. You may also be ioyfull, you I say, whom the kynges grace euer hathe taken for his trewe subiectes, and nowe in very dede hath soo founde you. Lette them be sory that haue deserued sorow: Let vs be sorye for nothynge, but that these traytours shall cause the kynge to stryue with his nature, and there to doo iustyce, where he gladdelye wolde haue shewed hym selfe mercifull. Lette not this the pernycious example of these rebelles, any thynge alyenate our myndes frome the feare of god, the loue of our prynce. Lette vs recognyse our duitie vnto bothe, and whan both their commaundementes agree, study to accomplyshe both. Lette vs nowe in the furious rage of these seditious traytours, declare our selfes both trewe christen people to god, and faythefull subiectis to the kinges grace, not onely redy to resiste and pacifie, but also vtterly to extirpe and distroy these and all other suche beastes, whiche by any colour shall go aboute to stoppe goddis worde, to sowe sedition betwene our moste christen and godly kynge and his true and obedient seruauntes. Kepe the commaundementes of one, and thanne you shall kepe bothe. For he that sayd, Kepe my commandementes, sayde also, Gyue your pryncе suche thynges, as perteyne vnto hym: if thou do not, here what he saythe. Thou shalte be curſed in the cytie, and curſed Luc. 20. Deu. 28.

curſed in the felde: Curſed by thy berne, curſed be thy ſtore, curſed be the fruytes of thy bealye, and the fruites of thy lande: The herdes of thy bullockes, and the flocke of thy ſhepe. Curſed ſhalt thou be, whan thou gooeſt in, and whan thou commeſt out. The lorde ſhall ſende the hunger & thyrſt & curſing in al that thou takeſt in hand, til he haue deſtroyed the. All theſe maledyctions lyghteth on them, that ſette lyght goddis commaundementis: And for as moche as they be al made for ſuccour & aide ſoner of men, than that god hath any nede of our good doinges, whiche of all the commaundementis is more neceſſarye for vs, than this, Obey ye your kynge? Doinge all the other, and breakynge but this, howe can we lyue one by an other? Howe can we lacke any myſcheke, any ſorowe, yf ſedition entre amonge vs? God thretned before, nowe he falleth to deſyrynge and ſaythe, He that wyll kepe my commandementis, I wyl loue him, bleſſe hym, and cauſe all his thynges to encreaſe. I wyll bleſſe his chyldern, and his chyldrens childerne, his corne, his paſtures, his cattelle, all his ſhall multiply. Who canne hate hym that god loueth? Or what maketh matter, if traytours hate hym, that god promyſeth to defend? If god be on our ſyde, the Cobbler hath clouted euylle, he hath putte to moche hempe in his lyngell. God is with the right parte, and can not leaue it. All traytours god wylling, ſhal lerne by Lyncolneſhire, nothing to be more odious to god and man, than treaſon.

God ſaue the kynge.

LONDINI IN AEDIBVS
THOMAE BER-
THELETI REGII IMPRES-
SORIS.

CVM PRIVILEGIO.